



## SAINT STEPHEN BYZANTINE CATHOLIC CHURCH

4141 Laurence Avenue, Allen Park, MI  
313-382-5901

July 12<sup>th</sup>, 2020

*website: saintstephenbyzantine.church*

Priest: Rev. John R.P. Russell, M.Div.  
cell phone: 412-378-0308  
email: frjussell@parma.org

Deacon: Rev. Deacon Lawrence Hendricks

Cantors: Pani Mary Hendricks, Theresa Szatkowski



### **Glory to Jesus Christ! Welcome to St. Stephen!**

You are welcome here. Join us in prayer and worship  
of almighty God – Father, Son, and Holy Spirit.

#### **About the Parish**

St. Stephen Byzantine Catholic Church, led by the Holy Spirit, is called to evangelize – to proclaim the Gospel of Jesus Christ. We commit ourselves to welcoming and caring for all of God's children.

We are a parish of the Byzantine Ruthenian Catholic Eparchy of Parma, an eparchy of the Byzantine Ruthenian Metropolitan Church *sui iuris* of Pittsburgh. Bishop Milan (Lach) of Parma is our bishop. Archbishop William (Skurla) of Pittsburgh is our Metropolitan. We are in communion with our holy father Francis, the Pope of Rome.

“We are Catholics with the common heritage of our Orthodox brothers but in unity with the Holy Father in Rome.” – Bishop Milan

# LITURGICAL SERVICE TIMES

Sunday & Saturday morning at 10:00am  
Wednesday & Friday evening at 7:00pm

## Sunday, July 12, 2020

SIXTH SUNDAY AFTER PENTECOST. Tone 5

The Holy Martyrs Proclus & Hilarion. Our Venerable Fr. Michael of Malein (3rd Century).

*6th Resurrectional Matins Gospel: Luke 24:36-53.*

Romans 12:6-14. Matthew 9:1-8.

### **8:00am Matins**

*9:45am Third Hour – Reader Service*

**10:00am Divine Liturgy** - *for the people of the parish* Reader: Cecilia Hendricks

*intention of David Ng, from Judith Ng (7-8)*

*intention of Mildred Vitagliano, from Judith Ng (7-10)*

*+Josefa Marron, from Sarah Marron (7-11)*

### **12:00pm Vespers**

## Monday, July 13, 2020

⊗ The Synaxis of the Holy Archangel Gabriel.

Our Venerable Father Stephen of the Saint Sabbas Monastery (794).

Our Holy Father Julian, Bishop of Kenoman,

1 Corinthians 5:9-6:11. Matthew 13:54-58.

## Tuesday, July 14, 2020

⊗ The Holy Apostle Aquila.

*The Holy Martyrs Cyricus & Julitta his mother (304) observed because of the feast of Vladimir.*

1 Corinthians 6:20b-7:12. Matthew 14:1-13.

### **9:30am First & Third Hour**

**6:00pm Great Vespers** for ⊕ *The Holy Great Prince Vladimir*

**7:00pm Divine Liturgy** for ⊕ *The Holy Great Prince Vladimir*  
*intention of Barbara Moore, from Judith Ng*

## Wednesday, July 15, 2020



The Holy Martyrs Cyricus & Julitta his mother (304).

✠ The Holy Great Prince Vladimir, Equal to the Apostles, baptized Basil (1015).

*Vespers:* 1 Kings 8:22-23, 27-30 • Isaiah 61:10-62:5 • Isaiah 60:1-16.

*Matins Gospel:* John 10:9-16.

*for Vladimir:* Galatians 1:11-19. John 10:1-9.

*(for the day: 1 Corinthians 7:12b-24. Matthew 14:35-15:11).*

6:00-6:30pm *Confessions*

**6:30pm Vespers**

**7:00pm Divine Liturgy**

*+Melvyn & +Josefa Marron, from Sarah Marron*

## Thursday, July 16, 2020

The Holy Martyrs Athenogenes, Bishop of Sebaste, and his Ten Disciples (311).

1 Corinthians 7:24-35. Matthew 15:12-21.

**7:00pm Vespers**

## Friday, July 17, 2020



✠ The Holy Great Martyr Marina.

✠ Our Holy Father and Confessor Paul Gojdič, Bishop of Prešov (1960).

1 Corinthians 7:35-8:7. Matthew 15:29-31.

6:00-7:00pm *Confessions*

**7:00pm Vespers**

## Saturday, July 18, 2020

The Holy Martyr Hyacinth of Amastris (4th Century).

The Holy Martyr Emilian (362).

The Passing of the Venerable Martyr Tarsykia Matskiv (1944).

Romans 12:1-3. Matthew 10:37-11:1.

**10:00am Divine Liturgy**

*+Eugene Dalbo, from Louise Dalbo*

**4:00pm Great Vespers for Sunday** – *followed by Confessions*

# Sunday, July 19, 2020

SEVENTH SUNDAY AFTER PENTECOST. Tone 6

SUNDAY OF THE FATHERS OF THE FIRST SIX ECUMENICAL COUNCILS.

Our Venerable Mother Macrina, Sister of our Holy Father Basil the Great (379).

Our Venerable Father Dios (430).

*Vespers:* Genesis 14:14-20 • Deuteronomy 1:8-11, 15-17 • Deuteronomy 10:14-21.

*7<sup>th</sup> Resurrectional Matins Gospel:* John 20:1-10.

Rom 15:1-7 & *for the Fathers:* Heb 13:7-16. Matt 9:27-35 & *for the Fathers:* John 17:1-13.

## 8:00am Matins

9:45am Third Hour – Reader Service

**10:00am Divine Liturgy** - *for the people of the parish* Reader:

*intention of Barbara Moore, from Judith Ng (7-14)*

*+Melvyn & +Josefa Marron, from Sarah Marron (7-15)*

*+Eugene Dalbo, from Louise Dalbo (7-18)*

*Blessing of Cars in the parking lot follows Divine Liturgy*

**12:00pm Great Vespers** for ☩ *The Holy Prophet Elijah*

# Monday, July 20, 2020

☩ THE HOLY AND GLORIOUS PROPHET ELIJAH.

*for Elijah:* James 5:10-20. Luke 4:22-30.

*(for the day: 1 Corinthians 9:13-18. Matthew 16:1-6).*

**7:00pm Divine Liturgy** for ☩ *The Holy Prophet Elijah*

- *intention of Br. Tadey Kherovych, from Melinda Dewitt*

- *followed by the blessing of cars in the parking lot*

## LEGEND

⊕ Great Feast

☩ Feast with an All-night Vigil

⊕ Feast with the Polyeleos at Matins

⊗. Feast with the Great Doxology at Matins

⊗. Feast with Six Stichera at Vespers



by tradition, a strict fast day (no meat, dairy, eggs, fish, wine, or oil)



by tradition, wine and oil are permitted (no meat, dairy, eggs, or fish)



by tradition, fish, wine, and oil are permitted (no meat, dairy, or eggs)



by tradition, dairy, eggs, fish, wine, and oil are permitted (no meat)

## Public Liturgical Services

Liturgical services are now being celebrated publically. There is still no obligation to attend. Whenever you do not pray the Divine Liturgy, it is traditional to pray the Typika instead. We are also encouraged to pray Vespers, Matins, and the Hours at home. To help with this, the Metropolitan Cantor Institute has many wonderful resources available at <https://mci.archpitt.org/>

If you would like to watch a live broadcast of liturgical services happening in our churches all over the country (and the world), here is an excellent resource: <http://liveliturgy.com/>

**St. Stephen has a YouTube channel**, where we continue to live stream our liturgical services: <https://www.youtube.com/c/SaintStephenByzantineCatholicChurch>

### The Byzantine Catholic Eparchy of Parma Shrine of Our Lady of Mariapoch Annual Eparchial Pilgrimage *Sunday, August 16, 2020*



#### Schedule ...

**1:30pm** - Moleben to the Mother of God

**2:00pm** - Talk given by Fr. Cyril Pinchak, SJ

**3:00pm** - Hierarchical Divine Liturgy

**The Most Rev. Kurt Burnette,**  
Bishop of the Eparchy of Passaic,  
main celebrant and homilist

The opportunity for Holy Repentance  
(Confession) will be available from  
1pm to 4pm.

The Eastern Treasures Gift Shop will be open.

17486 Mumford Road, Burton, Ohio  
216-469-1425  
[www.shrineofmariapoch.com](http://www.shrineofmariapoch.com)  
[wfredrick@parma.org](mailto:wfredrick@parma.org)  
Deacon William V. Fredrick, Director

Due to the COVID-19 situation, there have been some changes to the typical pilgrimage schedule:

- no camping of any kind is permitted
- food will not be available for purchase at the cafeteria so you are welcome to bring your own food
- masks are encouraged but will not be furnished
- bring your own chair to maintain social distancing (folding chairs will not be available)
- bottled water will be provided

# The Altar Curtain

As a parting gift to our parish, the newlywed Subdeacon Michael and Janine made and presented us with an altar curtain, which is part of our particular tradition that we have not previously had at St. Stephen. We thank them for this kind and deeply meaningful gift. We are working on getting it installed behind the iconostasis.

Subdeacon Michael writes the following explanation of the altar curtain:

## **What is this?**

The Altar Curtain (or Altar Veil) is a linen which is drawn behind the Holy Doors of the Iconostasis (Icon Screen) and aides in the ritual separation of the Sanctuary (Holy Place) from the Nave. It is reminiscent of the veils which separated the Sanctuary and Holy of Holies in the Old Testament Jewish Temples. Even in the Gospel accounts, we hear about the tearing of these veils upon the death of Christ on the Cross. The inclusion of such curtains in Christian worship is common to variety of traditions, including the Byzantine tradition.

## **Where did it come from?**

Early Christians understood themselves as the inheritors of the religious tradition passed onto them by their Jewish forebears. Christ was Jewish and all his Apostles were Jewish, with Gentile followers quickly coming into the fold after the Resurrection. As such, while Christianity would go on to grow into its own unique expression of the faith as handed down by the descendants of Adam and Abraham. Therefore, in Christianity, especially in the Catholicism and Orthodoxy, much of our religious practices and nomenclature look very Jewish. One of the reasons we maintain the use of Old Testament scripture is because we recognize a spiritual continuity with that tradition. When Christianity began to move out of home Churches and into larger temples for public worship, developments which harked back to the old Tent of Meeting (Exodus 36:8- 38:20) and the Temple of Solomon (1 Kings 6:1-38 and 7:13-51) were not far behind. One of the earliest versions of this was the Templon, a barrier which separated the clergy in the sanctuary from the laity in the nave. This would develop into the Iconostasis with Curtain which we are familiar with today.

## **What does it mean?**

Apart from having a cosmetic similarity to the old Jewish Temple, the Altar Curtain is another example of how the Byzantine tradition emphasizes the aspects of mystery and covering of sacred things in our spirituality. While God has made Himself manifested to us in the Incarnation, there is still much about Him which is beyond our comprehension and even set apart from our own perceptions, just like in the Old Testament context. Bearing in mind also that we are not merely the people of the Old Covenant but also of the new, the opening of the Curtain is a unique feature to Christianity. Where before the Curtain was always closed to the people, now the Curtain is torn open by the Passion of Christ (Matthew 27: 45-56, Mark 15:33-41, and Luke 23:44-49). The Curtain emphasizes the mysteries of God in its concealing of the Sanctuary and accentuates God revealing Himself to us every time it is drawn open, especially during Pascha where the Curtain is fully opened for all of Bright Week.

## **Why have we never seen it before?**

While the inclusion of an Altar Curtain is not universally done on a pastoral basis, varying from parish to parish, it is nonetheless a part of the received liturgical traditions of our Byzantine Catholic Church. In 1944, a commission from the Sacred Congregation of the Eastern Churches in Rome published and promulgated, among many others, two books which discussed the practice and implementation of liturgy and worship in our Church:

*The Ordo Celebrationis:  
The Order for the Celebrations of Vespers, Orthros and the Divine Liturgy  
according to the Ruthenian Recension*

and the

*Instruction for Applying the Liturgical Prescriptions of the Code of Canons of the Eastern Churches.*

The purpose of these books was to outline the attributes of our Ruthenian expression of our Byzantine Catholic faith. Among these texts are frequently mentioned of the use of the Altar Curtain as a preferred included element in our worship spaces. In the United States, many of our people rejected their inclusion (even rejecting the inclusion of the Icon Screen as a whole) for a variety of reasons. Despite these objections, nothing has changed in the formal position of our particular church, which is to have a preference for involving all aspects of our liturgical life, including the Altar Curtain.

## Stewardship Appeal

Please continue to contribute to the Stewardship Appeal. Our goal is \$9200. So far, 38 of our approximately 85 households have contributed \$6447.50, bringing us to 70% of our goal. Thank you! Let's all contribute something to help support our seminarians, retired priests, and the many ministries of our eparchy.

### CHARITABLE GIVING

"I command you, you shall open wide your hand to your brother, to the needy, and to the poor" (Deut. 15:11).

Since our last contributions,

the Church in Central & Eastern Europe, we have collected \$119

**for the Catholic Home Missions, we have collected \$216**

for the retirement of our religious sisters, we have collected \$212

for Catholic Charities of Southeast Michigan, we have collected \$138

for Peter's Pence, we have collected \$55

### Support St. Stephen's

Please remember the ongoing financial needs of St. Stephen during this pandemic.

You can mail in your contributions here:

4141 Laurence Avenue, Allen Park, Michigan, 48101

You can also support the work and ministry of St. Stephen with online giving. You can set up recurring giving or make a one time donation. Just click the "Give to St. Stephen" button on our website: <https://saintstephenbyzantine.church/donations/>



## ATTENDANCE

Attendance on July 5<sup>th</sup> was **30**. Average Sunday attendance  $\approx$  **47**

Devote yourselves “to the apostles’ teaching and fellowship,  
to the breaking of bread and the prayers” (Acts 2:42).

## COLLECTION

The collection for July 5<sup>th</sup> was **\$1207**. Average Weekly Collection: **\$1432.25**

Sunday: \$723; Holy Day: \$120; Children: \$1; Fuel: \$25; Candles: \$28; Online: \$310

“Each one must give as he has decided in his heart, not reluctantly or under compulsion,  
for God loves a cheerful giver” (2 Cor 9:7).



**Saint Stephen**

BYZANTINE CATHOLIC CHURCH